

## Local Wisdom of Rice Farmers in Anjir Village Serapat Muara

---

**Dina**

nadinadina178@gmail.com

Social Studies Education Department, FKIP Lambung Mangkurat University

**Ersis Warmansyah Abbas**

ersiswa@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**Muhammad Rezky Noor Handy**

rezky.handy@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**M. Ridha Ilhami**

ridha.ilhami@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**Raihanah Sari**

raihanah.sari@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

---

### Article History

---

Received: 30/08/23 Review: 25/09/23 Revision: 18/10/23 Available Online: 01/11/23

---

### Abstract

*Local wisdom is the customs and behaviors of the community that are considered good and the way of life and knowledge maintained by the community. The life of farmers in Anjir Serapat Muara Village is still traditional. The people of Anjir Serapat Muara village include traditional farmers, because they still use traditional tools and customs in the implementation of agriculture. The people of Anjir Serapat Muara village cannot use modern tools because of the factors in their rice fields experiencing ups and downs. This study aims to describe the local wisdom of rice farmers in Anjir Serapat Muara village. This study used a qualitative approach using observation, interview and documentation methods used as data collection techniques. Research results; 1). The local wisdom of rice farmers is the determination of a good day to plant rice and harvest rice, both rice planting processes traditionally start from tillage, manugal, maampak or malacak, batanam, rice harvesting and mairik banih. The third use of traditional tools in farming is tajak, taheader or tatujah, sickle and ranggaman, gumba-an. Fourth, gratitude for the success of the rice harvest, Anjir village farmers as close as the estuary still use the tradition of congratulations or gratitude for the success of rice. So it can be concluded that the local wisdom of rice farmers is still used by the people of Anjir Serapat Muara village.*

**Keywords:** Local Wisdom, Rice Farmer, Traditional Farmer

### Abstrak

Kearifan lokal adalah kebiasaan dan tingkah laku masyarakat yang dianggap baik dan cara hidup dan pengetahuan yang dipelihara oleh masyarakat. Kehidupan petani yang ada di Desa Anjir Serapat Muara masih tradisional. Masyarakat desa Anjir Serapat Muara termasuk petani tradisional, karena mereka masih menggunakan alat-alat dan kebiasaan tradisional dalam pelaksanaan pertanian. Masyarakat desa Anjir Serapat Muara tidak bisa menggunakan alat modern karena faktor dilahan sawah mereka mengalami pasang surut. Penelitian ini bertujuan untuk mendeskripsikan kearifan lokal petani padi yang ada di desa Anjir Serapat Muara. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan metode observasi, wawancara dan dokumentasi digunakan sebagai teknik pengumpulan data. Hasil penelitian; 1). Kearifan lokal petani padi yaitu penentuan hari yang baik untuk menanam padi dan panen padi, kedua proses penanaman padi secara tradisional dimulai dari pengolahan tanah, manugal, maampak atau malacak, batanam, panen padi dan mairik banih. Ketiga penggunaan alat tradisional dalam bertani yaitu tajak, tatajuk atau tatujah, arit dan ranggaman, gumba-an. Keempat syukuran atas keberhasilan panen padi petani desa anjir serapat muara masih menggunakan tradisi selamatan atau syukuran atas keberhasilan padi. Sehingga dapat disimpulkan bahwa kearifan lokal petani padi masih digunakan oleh masyarakat desa Anjir Serapat Muara.

**Kata Kunci:** Kearifan Lokal, Petani Padi, Petani Tradisional

## **PRELIMINARY**

Farmers are a group of people who work and live in rural areas and run agricultural businesses, what distinguishes them from other communities is the land they own or land ownership factors (Sari, 2019). Traditional farmers are farmers who in managing traditional farming businesses such as still using *tatujah*, *asak*, *tajak* and *ranggaman* in the agricultural process (Astuti, 2015). Running an agricultural business that is in accordance with local wisdom in the community. The villagers of Anjir Serapat Muara believe that nature and tradition cannot be separated, because agricultural activities depend on nature. The people of Anjir Serapat Muara village carry on pre-existing traditions and must respect nature in return for the harvest.

Agriculture is a way of life from birth to farming activities influenced by customs, values, norms and beliefs of the community (Ibrahim et al., 2021). The people of Anjir Serapat Muara village believe in local wisdom for generations, they consider that every local wisdom they do as a reciprocal relationship between nature and the environment. Traditional farmers have local wisdom that they use in farming (Kurniasari et al., 2018). Local wisdom used by the people of Anjir Serapat Muara village as agricultural land development. Local wisdom owned by traditional farmers is ancestral wisdom that still survives today, and local wisdom is used as norms and rules in the lives of the people of Anjir Serapat Muara village for farming.

Farmers as a job owned by each region, and work from land processing that has its own characteristics and culture. The people of Anjir Serapat Muara village, almost 90% of the community's livelihood is farmers. The people of Anjir Serapat Muara village include traditional farmers, because they still use traditional tools and customs in the implementation of agriculture. Agricultural activities in Anjir Serapat Muara village are the same as farmers in other areas, ranging from tillage, seed planting, maintenance (irrigation, pest control, fertilization), harvesting and marketing rice. Anjir Serapat Muara village farmers have diverse traditions in the farming process. Starting from the community determining the time to plant and harvest rice, not selling out agricultural products, and holding thanksgiving in the fields.

Human beings are basically inseparable by culture. Every neighborhood has a culture, and people's culture is always different. Culture itself consists of ideas, symbols, and values as guidelines for human behavior. Ideas, symbols, values are created by humans as a form of community culture that is passed on to their children. The people of Anjir Serapat Muara village still practice agricultural customs. The majority of the villagers of Anjir Serapat Muara are Muslims. Most of the people of Anjir Serapat Muara Village have jobs as farmers because most of the area is dominated by rice fields.

The life of farmers in Anjir Serapat Muara Village is still traditional. This can be seen from the way people grow crops and still use traditional tools. The people of Anjir Serapat Muara village still do not use tractors to plow the fields, this is because in the rice fields they experience type A tides. Traditional farmers are farmers who in managing traditional farming businesses such as still using tajak, asak, tajak and ranggaman in the agricultural process (Astuti, 2015). They also do not forget the traditional way of managing their rice fields such as when planting and harvesting rice they determine a day that is considered good when they want to start planting and harvesting rice. The people of Anjir Serapat Muara village also perform rituals in the form of congratulations at the time of rice harvest as a form of community gratitude for the success of rice fields.

The traditional activities of the Anjir Serapat Muara village community make the community more closely interact with the community in this case, strengthening relations between religious communities can effectively maintain harmony between communities. The people of Anjir Serapat Muara village have local wisdom that is still preserved for generations, especially in local people who farm because they consider that rituals cannot be abandoned because they consider that if the customs in agriculture are abandoned, it will indirectly affect the farm. Based on the explanation above, it can be seen that the life of the people of Anjir Serapat Muara village cannot be separated from local wisdom that appears in everyday life. This research is about the local wisdom of the rice farming community in Anjir Serapat Muara village, Barito Kuala Regency.

## **METHOD**

This research uses a qualitative approach with a descriptive method. This research illustrates the local wisdom in Anjir Serapat Muara village. The research was conducted from October 31 to December 14, 2022 in Anjir Serapat Muara Village, Barito Kuala Regency, which is divided into 3 (three) Neighborhood Pillars (RT), namely RT 2, 4 and 7. This research was conducted by collecting information from observations, interviews and reviewing various literature studies. Data collection techniques with secondary and primary. Secondary data from various sources such as books, articles, research reports that are accurate and related to the wisdom of local farmers. Primary data was obtained through interviews with farmers in Anjir Serapat Muara village.

Rice farmers in Anjir Serapat Muara Village were the subjects of research. Based on the title above, the topic of this research is the community as farmers in Anjir Serapat Muara Village. With details of the resource persons as follows:

Table 1. List of Speakers

No	Nama	Umur	Pekerjaan
1	Bapak JR	58 Tahun	Kepala Desa
2	Bapak S	47 Tahun	Perangkat Desa
3	Bapak AS	54 Tahun	Ketua RT 02
4	Bapak M	47 Tahun	Ketua RT 04
5	Ibu N	45 Tahun	Petani Pemilik Lahan RT 07

## **RESULTS AND DISCUSSION**

Interaction is described as something that happens by an individual when making contact with others. Interaction involves at least two individuals, because it requires the intermediary of others in doing so. When interacting, an individual can do it in the form of verbal as well as action. Verbal interaction can be in the form of communication when talking to others. The communication will generate opinions from two different directions or from individuals from one another. The result of the communication will produce a conversation conducted by two individuals. An example of this verbal interaction is when an individual sympathizes with another person who is having difficulty and invites him or her to communicate. Communication carried out is included in verbal interaction.

Anjir Serapat Muara Village consists of 8 hamlets/RTs. Anjir Serapat Muara village in general is in the form of rice fields, it can be seen from the general description of Anjir Serapat Muara village which is dominated by rice fields so that the people have a livelihood as farmers. Anjir Serapat Muara is the source of life for the people of Anjir Pasar District to help the community's economy (Susanto et al., 2021). Farmers in Anjir Serapat Muara village have local wisdom that cannot be separated from life because it has been passed down for generations. Local wisdom is preserved by farmers in Anjir Serapat Muara village.

Local wisdom is one of the sources of community knowledge in tradition and history, in formal and informal education, art, religion and other creative interpretations that have been carried out by the community (Alpis et al., 2016). Local wisdom is one of the cultural products, local wisdom is born because of the need for values, norms and rules that become a model for carrying out an action (Mardiati 2021) Local wisdom is a characteristic of local communities, needed to preserve their identity (Jumriani et al., 2021). The form of culture is formed because of ideas and ideas that arise from the existence of human relationships with other humans.

Similarly, the people of Anjir Serapat Muara interact with other communities. So that farmers in Anjir Serapat Muara village have the following local wisdom:

1. Determination of good days for planting rice and harvesting rice

There are seven elements of culture according to Koentjaraningrat, one of the seven cultural elements is related to the local wisdom of rice farmers in Anjir Serapat Muara village, namely in the element of determining a good day to plant rice and harvesting rice related to the knowledge system (Syakhrani 2022). The form of culture through this knowledge system is one form of culture established in the farming community of Anjir Serapat Muara village. Each rice farming community in Anjir Serapat Muara village has different calculations according to the beliefs of their respective communities according to the statement expressed by Mr. M (47) as chairman of RT 04 (interview November 5, 2022):

*“Penentuan hari baik masih dilakukan masyarakat desa anjir serapat muara penentuan hari yang baik dilakukan secara sendiri-sendiri di rumah kaya mengambil prinsip sorangan kainu mun handak batanam tergantung orangnya manantukan hari handak batanam atau mangatam bisa ma mimilih hari rabu, hari senin atau mahadang hidup bulan ngito tergantung pribadi masing-masing jadi kada sama lawan yang lain”*. (The determination of good days is still carried out by the people of Anjir Serapat Muara village which is carried out in their respective homes when going to carry out activities at the beginning of planting or when harvesting, for example choosing Wednesday, Monday or waiting for the beginning of the month and depending on the community so that the farming community is not the same).

Each rice farming community in Anjir Serapat Muara village has different ways but they still have the local wisdom of farmers who are very well maintained and maintained as expressed by Mr. JR (58) as the head of Anjir Serapat Muara village (interview November 5, 2022):

*“Orang handak bercocok tanam menurut bilangan arab yang kental budayanya, itu gawian datu nini kita kaya basalamatan tapi lain gasan dewa-dewa ngito tapi kita kepada yang maha kuasa jua”*. (Farmers who want to do rice farming activities determine the day according to the Islamic calendar (Hijri) and still maintain traditional culture, this activity is a custom passed down from ancestors such as holding thanksgiving not for the gods worshipped but as gratitude to the Almighty).

The calculation of this good day is believed by Anjir Serapat Muara village farmers from generation to generation. The calculation of good days is usually by looking at the Hijri calendar or also called the Islamic calendar. The same Islamic calendar has a time of

12 months but only the mention of the name of the month is different from the calendar in general. The Islamic calendar starts from Monday to Sunday, while the month starts with Muharam, Safar, Rabiul Awal, Rabiul Akhir, Jumadil Awal, Jumadil Akhir, Rajab, Sha'ban, Ramadan, Shawwal, Dhulqa'dah and finally Dhul-Hijjah. The determination of this good day is usually Anjir Serapat Muara village farmers do numbers or match good dates according to Islamic calculations such as on Sunday of the month of Shawwal.

## 2. Traditional Rice Planting Process

Traditional rice cultivation begins with tillage, *manugal*, *maampak* and *malacak*, *batanam*, *rice harvesting* and *mairik banih*. Tillage in tillage is usually done by farmers before starting to plant rice. Before planting rice, Anjir Serapat Muara village farmers cleared the land using *tajak*. *Tajak* serves as a tool to clean grass in the land to be planted rice. This tillage is interpreted as a form of activity for the Anjir Serapat Muara village community to carry out activities to clean the land from grass so that it is ready for rice planting activities.

*Manugal* is the first way to plant rice in dry land to replant rice seeds in the ground (Noormalida & Wulandari, 2021). *Maampak* and *malacak* are the process of multiplying rice seedlings. This process is a process that aims to multiply rice seeds to be planted into agricultural land. This process is quite long because agriculture in Anjir Serapat Muara village is also called *bahuma* tahun in the sense that this farming is carried out once a year.

The process of planting rice seedlings is called the Anjir Serapat village community with the term *batanam*. The process of planting rice seeds in cleared land. As well as rice seeds that are ready to be planted or are ready to be used judging from the size and age of the rice seedlings (Jumriani, Abbas, et al. 2022; Jumriani, Subiyakto, et al. 2022). The process of planting rice seedlings is seen from the tides and also whether the rice seedlings that have been prepared can be planted on the land because agriculture in Anjir Serapat Muara village has experienced ups and downs. Anjir Serapat Muara Village has type A water tides. Type A tides are land that is always submerged both large and small tides (Rahmawati 2012) *Batanam* is done after the planting process, this *batanam* process is carried out in February. The process of planting rice is carried out on tidal land using tools in the form of *tatujah*. *Tatujah* is used by farmers in Anjir Serapat village to plant rice in tidal areas. Rice farmers before carrying out the first rice harvest activity, look at the physical properties of rice grains that appear yellow when ripe or hard (Sari et al., 2021). Rice harvesting in Anjir Serapat Muara village is commonly referred to as *mangatam*.

*Mangatam* is the process of picking rice using tools called *ranggaman* and *sickle*. *Ranggaman* and *sickle* are tools for picking ripe rice.

Farmers cannot immediately start harvesting rice before the counting of days. The calculation of good days in rice harvesting is almost the same as the calculation of good days in the process of planting rice. Once determined, farmers can only be active in harvesting rice (Mutiani 2019). The calculation of good days in rice harvest is the same by farmers individually so that each farmer has differences in determining the good day depending on the beliefs and habits carried out by the ancestors. Farmers believe that determining a good day in the rice harvest can bring blessings or sustenance given by God.

*Mairik banih* is the activity of separating rice from its stalk using feet. *Mairik banih* is still carried out by the people of Anjir Serapat Muara village. This process uses human power even though there are already tools that use machines such as power *thresher* technology to *threshing* rice that has been harvested (Abbas 2022; Abbas et al. 2022). This is still done because the people of Anjir Serapat Muara village carry out *mairik banih* activities traditionally because it is easier and there is no need to pay machine rent. *This water mairik* requires several people as well as a thresher using a machine, but for *this water mairik* can be done only one person.

### 3. Use of Traditional Tools in Farming

There are two types of agricultural tools used, namely traditional and modern agricultural tools. Traditional agricultural tools are simple and used by human labor, while modern agricultural tools use machines. The positive impact of using traditional agricultural equipment is environmentally friendly because it does not cause damage or pollution to nature, so conservation continues to be carried out (Lestari et al., 2019). Traditional equipment is included in the form of culture in the form of objects or works made by humans. The work is in the form of traditional equipment used for farming in addition to farming in addition to farming in addition to facilitating the work of rice farmers in Anjir Serapat Muara village.

Traditional agricultural tools that are still in the Anjir Serapat Muara village community that are still used today are *tajak*, *taheader* or *tatujah*, *sickle*, *ranggaman* and *gumbaan*. *Tajak* is a traditional tool of rice farmers in Anjir Serapat Muara village which is used as a cutting tool to clean their agricultural land. As stated by Mr. AS (54) as chairman of RT 02 (interview November 5, 2022):

*“Masih menggunakan tajak untuk membersihkan rumput. Bila rumputnya tabal dipakai obat pestisida dan menggunakan tajak. Selain menggunakan tajak untuk membersihkan*

*rumpuk bisa jua rumputnya di balik-balik kemudian hancur ada jua rumput nya yang diangkat di atas galangan". (Still using rhymes to clean the grass. If the grass is thick, use pesticides and use tread. In addition to using rhymes to clean the grass , the grass can also be crushed and transported to the ground.*

This traditional tool cannot be replaced with modern tools because it can be seen from the agricultural conditions in Anjir Serapat Muara village which experience ups and downs so that it is not possible for rice farmers in Anjir Serapat Muara village to use modern tools in the form of tractors. *Tajak* is traditionally used for farming (Khairullah and Saleh 2020). *Tajak tajak* is a traditional method used by traditional farmers whose use is not inferior to modern tools such as tractors.

*Tatujah* is a tool used to plant rice seedlings that have been done through the process of *manugal, malacak and maampak so that they are ready to be planted and* tools that are ready to be planted using tools in the form of *tatujah*. *Tatujah* is used by farmers of Anjir Serapat Muara village as stated by Mrs. N (45) as a farmer who owns RT 07 land (interview October 31):

*"Kami pakai alat tatujah atau tatajuk jah orang ngito yang alat ngini gasan orang batanam banih bisa baulah tatujah nya bisa jua manukar amun kami manukar ae tatujah harganya tiga puluh lima ribu sabuting jadi tiap tahun ngito di simpani tatujahnya". (Tatujah or taheader as a tool for planting rice, this tool is obtained can make it yourself or buy at a price of thirty-five thousand for one tatujah, tatujah is stored so that it can be used every year).*

Rice farmers in Anjir Serapat Muara village use traditional tools to plant rice because this tool can be used in highland and lowland soils. A *sickle* is a kind of sharp iron knife, curved like a crescent. *Sickles* are used to harvest rice (Lestari, Irawati, and M. Mujimin 2019) *Ranggaman* is a traditional tool made of wood and equipped with razor blades that function to cut rice. The use of *ranggaman* tools is by pressing the rice to be cut and holding the horn *in your hand and two fingers pulling the rice towards the razor blade to cut the rice and collect the rice that has been cut into a basket*. *Gummaan* is a rice grinder that functions as a tool to separate rice blankly. A *vacuum* is rice that has no content. *The gummaan* is made of wood equipped with a fan made of iron.

Anjir Serapat Muara village farmers still use the tradition of *selamatan* or thanksgiving for the success of rice. This tradition is passed down from generation to generation and this thanksgiving is done simply in the homes of farmers. This celebration is not carried out simultaneously because of different harvest seasons and also different land areas. as stated



by Mr. S (47) as the administrator of Anjir Serapat Muara village (interview October 31, 2022):

*“Syukuran padi di lakukan di rumah masing-masing karena waktu musim panen tidak semuanya sama, volume mereka bertani berbeda-beda ada 10 burungan ada yang lebih bahkan ada yang ratusan burungan itu mungkin salah satu kendalanya”.* (Rice shaving is done in each house because during the harvest season not all farmers simultaneously finish harvesting, because it can be seen from the area of different farmers' land, there are 10 birds and some are more so that it becomes an obstacle).

This thanksgiving event was carried out simply by inviting neighbors and surrounding farming communities to carry out these activities. This thanksgiving activity began with conveying the intentions of the host who was invited to the farmer's house who held thanksgiving and continued with the reading of prayers and eating together. This simple thanksgiving event is as a gratitude for rice farmers for the harvest that has been given sustenance by Allah swt.

## **CONCLUSION.**

Anjir Serapat Muara village has local wisdom activities for rice farmers often carried out from before planting to harvesting in Anjir Serapat Muara village, which is the determination of a good day when planting and harvesting rice. Like the activities of determining good days when planting and harvesting rice, the traditional rice planting process carried out from the community planting to harvesting farmers' rice has a long process starting from determining good days in farming, land clearing, manugal, malacak and maampak, batanam to harvesting rice. The use of traditional tools in farming such as the use of tatujah, sickle, ranggaman, and gumbaan tools as well as the holding of gratitude for the success of rice harvest and the way the community maintains the local wisdom of rice farmers.

Local wisdom is the habits and behavior of the community that is considered good. Local wisdom in the form of ideas or ideas is applied by Anjir Serapat Muara village farmers in the form of determining good days in planting and harvesting rice, while in the form of activities carried out by the Anjir Serapat Muara village community in the form of traditional rice planting processes and gratitude for rice crops carried out by rice farmers in different ways. The form of culture in the form of objects can be seen from the tools used by rice farmers in Anjir Serapat Muara village.

## **BIBLIOGRAPHY**

- Abbas, Ersis Warmansyah. 2022. "Integration of River Tourism Content in Social Studies Teaching Materials as an Efforts to Strengthen Student Understanding." 4:23.
- Abbas, Ersis Warmansyah, Syaharuddin Syaharuddin, Mutiani Mutiani, Heri Susanto, and Jumriani Jumriani. 2022. "STRENGTHENING HISTORICAL THINKING SKILLS THROUGH TRANSCRIPT BASED LESSON ANALYSES MODEL IN THE LESSON OF HISTORY." *ISTORIA Jurnal Pendidikan Dan Ilmu Sejarah* 18(1). doi: 10.21831/istoria.v18i1.41691.
- Alpis, Depit Oktapiandra Alpis, Eri Sayamar, and Kausar. 2016. "Analisis Kearifan Lokal Petani Padi Ramah Lingkungan Di Desa Sungai Manau Kecamatan Kuantan Mudik Kabupaten Kuantan Singingi." *Jurnal Online Mahasiswa Fakultas Pertanian Universitas Riau* 3(2):1–9.
- Jumriani, Jumriani, Ersis Warmansyah Abbas, Uswatun Isnaini, Mutiani Mutiani, and Bambang Subiyakto. 2022. "Pattern Of Religious Character Development at The Aisyiyah Orphanage In Banua Anyar Village Banjarmasin City." *AL-ISHLAH: Jurnal Pendidikan* 14(2):2251–60. doi: 10.35445/alishlah.v14i2.1735.
- Jumriani, Jumriani, Mutiani Mutiani, Muhammad Adhitya Hidayat Putra, Syaharuddin Syaharuddin, and Ersis Warmansyah Abbas. 2021. "The Urgency of Local Wisdom Content in Social Studies Learning: Literature Review." *The Innovation of Social Studies Journal* 2(2):103. doi: 10.20527/iis.v2i2.3076.
- Jumriani, Jumriani, Bambang Subiyakto, Sutarto Hadi, Mutiani Mutiani, and M. Ridha Ilhami. 2022. "Education of Social Regulation Through Social Institution Materials in Social Studies." *The Innovation of Social Studies Journal* 3(2):118. doi: 10.20527/iis.v3i2.4892.
- Khairullah, Izhar, and Muhammad Saleh. 2020. "Teknologi Budidaya Tradisional Padi Varietas Lokal Di Lahan Rawa Pasang Surut (Studi Kasus Di Kalimantan Selatan)." *Jurnal Pertanian Agros* 22(2).
- Lestari, Prembayun Miji, Retno Purnama Irawati, and Mujimin. 2019. "Transformasi Alat Pertanian Tradisional Ke Alat Pertanian Modern Berdasarkan Kearifan Lokal Masyarakat Jawa Tengah." *Widyaparwa* 47(1).
- Lestari, Prembayun Miji, Retno Purnama Irawati, and Mujimin Mujimin. 2019. "TRANSFORMASI ALAT PERTANIAN TRADISIONAL KE ALAT PERTANIAN MODERN BERDASARKAN KEARIFAN LOKAL MASYARAKAT JAWA TENGAH." *Widyaparwa* 47(1):1–10. doi: 10.26499/wdprw.v47i1.312.
- Mardiati, Ade. 2021. "Studi Kearifan Lokal Budidaya Padi Sawah Lebak Di Desa Serdang Menang Kecamatan Sirah Pulau Padang Kabupaten Ogan Komering Ilir." *Skripsi Universitas Muhammadiyah Palembang*.
- Mutiani. 2019. "RELEVANSI MODAL SOSIAL DALAM PEMBELAJARAN IPS." *Universitas Lambung Mangkurat*.
- Noormalida, Islamiati, and Noor Indah Wulandari. 2021. "Register Pertanian Pada Masyarakat Desa Bangkal Kota Banjarbaru." *Stilistika: Jurnal Bahasa, Sastra, Dan Pengajarannya* 6 (2).
- Rahmawati, Emy. 2012. "Kajian Investasi Petani Lahan Pasang Surut Di Kabupaten Banjar." *Jurnal Agribisnis Perdesaan* 2 (4).
- Sari, Arini Wdia Permata Sari, Ana Zuraida, and Inda Ilma Ifada. 2021. "Kontribusi Pendapatan Usahatani Padi Siam Arjuna (*Oryza Sativa*) Di Desa Keladan Baru

Kecamatan Gambut Kabupaten Banjar.” Doctoral Dissertation, Universitas Islam Kalimantan MAB.

Susanto, Heri, Bambang Subiyakto, and Muhammad Khairullah. 2021. “ANJIR SERAPAT SEBAGAI JALUR EKONOMI MASYARAKAT KAWASAN ALIRAN SUNGAI SEJAK ERA KOLONIAL.” *Sejarah dan Budaya: Jurnal Sejarah, Budaya, dan Pengajarannya* 15(2):321. doi: 10.17977/um020v15i22021p321-330.

Syakhrani, Muhammad Luthfi. 2022. “Budaya Dan Kebudayaan: Tinjauan Dari Berbagai Pakar, Wujud-Wujud Kebudayaan, 7 Unsur Kebudayaan Yang Bersifat Universal.” *Cross Border* 5(1):782–91.